

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

Volume XI.—No. 39.

HARTFORD, SATURDAY, OCTOBER 13, 1832.

Whole No. 559.

THE CHRISTIAN SECRETARY,  
PUBLISHED WEEKLY AT HARTFORD, CONN.  
UNDER THE DIRECTION OF A COMMITTEE OF THE  
CHRISTIAN SECRETARY ASSOCIATION.  
PRINTED BY PHILEMON CANFIELD.

Price, \$2 a year, if paid within three months of the time of subscribing; if not, an addition of 50 cents will be charged. Postage to be paid by subscribers. A discount of 12 per cent. will be made to Agents, who receive and pay for eight, or more copies.  
All subscriptions are understood to be made for one year, unless there is a special agreement to the contrary at the time of subscribing. No paper will be discontinued, except at the option of the Publisher, unless notice is given, and arrears paid.  
All letters on subjects connected with the paper, should be addressed to PHILEMON CANFIELD, post paid.

From the Spirit of the Pilgrims.  
ETERNAL DEATH.

The kinds of death spoken of in the Scriptures are commonly reckoned to be three, viz: death temporal, spiritual, and eternal. Death temporal is the separation of soul and body. Death spiritual is a uniform and confirmed course of transgression; in other words, it is to be "dead in trespasses and sins." And death eternal is that future and everlasting punishment which every sinner deserves. Under one or another of these three classes, it is believed every passage of Scripture, in which the word death is used, may be fairly ranked; if we except perhaps a very few, in which it is used in an obviously and highly figurative sense.

Some have considered this enumeration of the different kinds of death unsatisfactory, especially as it includes eternal death. They have denied that any such kind of death is spoken of in the Scriptures, or will ever be realized by any portion of our race. The candid and dispassionate, who entertain this view of the subject (for others it is useless to attempt convincing) are invited to a consideration of the following classes of Scriptures in which the word death is used. And,

1. Those, in which a certain kind of death is contrasted with eternal life. "As sin hath reigned unto death, even so grace might reign, through righteousness, unto eternal life, by Jesus Christ our Lord." "The end of those things" (sinful practices) "is death; but now, being made free from sin, ye have your fruit unto holiness, and the end, everlasting life." For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." The death spoken of in these passages is set, in every instance, in close and immediate contrast with eternal life. Consequently it must be the opposite of eternal life; that is, it must be eternal death.

2. Eternal death is intended in those passages, in which the wicked are represented as exposed to a certain kind of death, to which the righteous are not exposed. As a specimen of the numerous passages in which this representation is made, I may refer the reader to the 18th and 33d chapters of Ezekiel. God here urges repeatedly, and in every form of expression, that those who persevere in holiness shall live; while those who decline to the paths of sin, and persist in them, shall die. But what is the death here intended? What kind of death is it, to which the wicked are exposed; but from which the righteous are exempt? Not temporal death, surely: for to this, both the righteous and the wicked are exposed alike. Neither is it spiritual death: for to this the wicked are not exposed—they are already involved in it. They are already "dead in trespasses and sins." What death then is it, so frequently mentioned, in the chapters to which I have referred? To this question, the ingenuity of man can furnish but one answer—it is eternal death—that death spoken of by the apostle, as the proper wages and desert of sin.

3. Eternal death is intended in all those Scriptures, in which sinners are exhorted to rescue themselves from their exposure to death. "I have set before you, this day, life and death, blessing and cursing; therefore, choose life, that thou and thy seed may live." "Make ye a new heart, and a new spirit; for why will ye die, O house of Israel?" "Turn ye, turn ye, from your evil ways, O house of Israel; for why will ye die?" What is the death here intended, to which sinners are exposed, and from which they are exhorted to save themselves by repentance and reformation? Not temporal death: for from this, repentance will not save them. Neither is it spiritual death: for to this the wicked are not exposed—they have already fallen under its power. In regard to this kind of death, there would be no propriety in saying to them, "Why will ye die?" for they are already "dead in trespasses and sins." The inference therefore is unavoidable: the death here intended, which the wicked are exposed to suffer for their sins, and from which they can be saved only by repentance and reformation, is eternal death.

4. Eternal death is intended in those passages, which speak of sin as unto death—which is never to be forgiven—and for the forgiveness of which the people of God are not required to pray. "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. And there is a sin not unto death." The distinguishing mark of the sin here spoken of is, that it is "unto death;" or that it must inevitably terminate in a certain kind of death. But what kind of death is intended? What death is it, in which the dreadful sin here spoken of is sure to terminate, and which renders those who have

committed it no longer the proper subjects of prayer? It cannot be temporal death: for this is a fruit of all sin; and it is no reason why persons should not be prayed for, that they are exposed, in this sense, to die. Neither can it be spiritual death: for this is the state of all persons, previous to repentance; and if none may be prayed for, who are in this state, then no impenitent sinner is entitled to the prayers of God's people. The death intended then must be eternal death. In this, the sin spoken of is sure to terminate—it hath no forgiveness—and consequently prayer for those who have committed it must be vain. I observe again,

5. Eternal death is intended in those passages of the Revelation which speak of the second death. "He that overcometh, shall not be hurt of the second death." "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." It might be shown conclusively, from the passages themselves, that the death, here spoken of, is not temporal, or spiritual, but eternal death. But on this point we are not left to mere inference. "I saw the dead, small and great, stand before God; and the books were opened, and the dead were judged out of those things which were written in the books, according to their works. And whosoever was not found written in the book of life, was cast into the lake of fire. This is the second death." "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone—which is the second death." From these passages, we know, that the second death is eternal death. It is that fearful and eternal punishment, which is reserved for the finally impenitent beyond the grave.

There are many other passages of Scripture, besides those here referred to, in which mention is made of eternal death. But these are such as will not admit of any other interpretation. They speak, not only a language which can be understood, but which, it should seem, cannot be misunderstood. And they assure us, on the highest authority on earth, or in heaven, that impenitent, incorrigible sinners must suffer the pains of eternal death.

We publish the foregoing article at the request of a correspondent, who would like to have some one who denies the doctrine of future punishment point out what kind of death is meant in the following passages.

|                   |                |                  |
|-------------------|----------------|------------------|
| Eccl. ix. 5.      | Rev. ii. 10.   | Rev. ii. 11.     |
| Psa. cxvii. 15.   | Col. ii. 13.   | 1st John. v. 16. |
| Psa. lxxxix. 48.  | Eph. ii. 1.    | 2d Cor. ii. 16.  |
| John viii. 21-24. | John xi. 25.   | Rom. v. 21.      |
| Gen. ii. 17.      | John xi. 26.   | Rev. xx. 6, 14.  |
| 1st John iii. 14. | John viii. 51. | 15.              |

From the Friend.

## ON THE PURSUIT OF BUSINESS.

The Society of Friends have a query which is directed to be answered yearly by their meetings, the object of which is, to incite the members to an examination, whether a larger portion of their time and attention is not devoted to the pursuits of business than is consistent with the duties they owe to their Creator, and to civil and religious society.

"Are Friends careful to keep to moderation, in their trade or business?"

The more I reflect on the nature and constitution of man, his ultimate destiny, and the strong bias he has to become engrossed with temporal cares, the more wise and salutary this question appears. The world is going on at a rapid rate, some would say, in a course of improvement, but in this I am not so clear. However, every thing now is to be done on a grand scale; and what would once have been considered a large and profitable business, is now looked upon as a petty, contemptible concern, scarcely worth attending to. The great object seems to be to compress the business of a lifetime into the short space of a month or a year; and to buy and sell as much as possible in a given period of time. Other things keep pace with this enormous extension of business, spacious stores and dwelling houses must be rented or bought, horses and carriages must be kept, and families brought up in a style of living commensurate with the commercial importance which the masters of them assume. Extravagance and waste are the necessary concomitants of such a state of things; and it is not at all improbable, that want, will by and by thrust itself into the company.

"Moderation in trade or business," does not now mean what was once understood by it; but is taken to signify as large a business as a man can conduct profitably, by devoting himself to it with all the diligence and alacrity of which he is capable; and the more money he makes, the more fully he is satisfied that he is really doing a very prudent, safe, and moderate business. If you mark the steady, persevering vigilance with which every opening for money-making is watched, the care and anxiety engraven on the countenance, the quick business step, the adroitness and management in driving a bargain, the rising up early and lying down late, with which many pursue their avocations, a stranger would surely be ready to conclude that such men consider it better to lose their own souls, than not to become rich, and that merchandise and money-making are to be their employment for eternity. Young men are immersed in the pursuit of business as soon as they are capable of taking part in it, and are brought up to consider it as the great concern of life. Inured to the store or the counting house, or the market, their ideas become cir-

cumscribed by the narrow limits of money calculation; and when the period of lawful age emancipates them from the thralldom to others, it is only to plunge as deeply into it on their own account. I have often mourned over young men of excellent mental endowments, cultivated minds, and considerable religious sensibility, who by this system of training have been lost to religious society, and indeed to every other useful and benevolent purpose; given up, soul and body, to the service of mammon. It would be well if some of the elder and middle aged members of society would seriously and impartially put this query to themselves, whether their pursuit of business is in moderation, or whether it does not engross their affections and attention to a degree which renders religion and religious concerns insipid and irksome. I fear this is too much the case, even with some who make profession of religion, but whose conduct and converse out of meetings evince that their affections are not set on things above, nor are their hearts and treasures in heaven. If ever we are favored to see a revival, to behold a return of the zeal and devotedness, the ardent piety and love to God and man which distinguished our predecessors, we must be weaned from the world and its pursuits, our hearts and affections transferred from earth to heaven, and become as fervent in spirit, serving the Lord, as we are now active and zealous in the accumulation of estates, for ourselves and our children. To be diligent in business is proper and commendable, but it was for higher purposes that we were created. To serve and glorify our Creator, to do good to his creation, and honor him with our substance, by devoting it to promoting the comfort and happiness of our fellow creatures, as stewards of Him "whose is the earth and all the fulness thereof," are the great objects for which we have our existence; and if we keep them steadily in view, as our primary aim, as the great business and concern of life, we should be far less exclusively devoted to the promotion of our own ease and pleasure, and to the acquisition of wealth. Instead of the spacious and splendid mansions which we are preparing or occupying, as though our home and heaven were here, we should be content with that simple manner of life which, while it embraces real comfort and convenience, involves far less expense and trouble, and more nearly comports with the self-denial and simplicity of a humble Christian. Our time and talents would be primarily devoted to our Lord and Master, and so ardent and earnest would be our desire to discharge the duty we owe him, that, in the strong and forcible language of Scripture, "it would be our meat and our drink to do his will." If we contrast the short and uncertain period of human life, with the endless duration of eternity, and consider how little beyond food and raiment we can enjoy while here, that the surplus will be of no use to us in the world whither we are hastening, and that riches left to children often prove a curse instead of a blessing, it may serve to weaken our attachment to wealth, and moderate us in the prosecution of worldly business.

## CHRISTIAN UNITY.

Our Lord's prayer for his true disciples is, "That they all may be one." This, therefore, must also be the endeavor of every real Christian. But there are two methods of pursuing this most desirable object. It may be attempted by means of concession and compromise. Men unite in plans to do good, in societies, in meetings for the professed purpose of mutual edification and devotion; and in all these there must be unity and harmony: therefore all subjects on which there is any great and manifest difference of opinion and feeling must be excluded, and only such points introduced on which all are agreed. What does this amount to, but that the wise and strong, who ought to take the lead, concede every thing to the weak and ignorant, whose place should be to seek and follow direction? that those who have a high and holy standard, yield every thing to those who have a very low and earthly one? Nay, does it not often happen that those who have Christian tempers and feelings give place to that perverseness, obstinacy, and self-will of those whose tempers are yet awfully unsubdued, and who need to be reprov'd and rebuked, and that sharply; but who will stop the mouths of a faithful counsellor with urging the necessity of maintaining harmony? So that we obtain harmony by debasing our standard. But this is not the Scriptural method; and every now and then something takes place to turn this vain pretence of harmony into horrible discord, and to show that after all, there is no real union. Perhaps, indeed, there will be ground to suspect that Christians by these methods are only getting further from all truth and spiritual unity than ever.

The Scriptural method is to seek for union, not by conforming to one another, but by all seeking conformity to Christ. "Let this mind be in you, which was also in Christ Jesus." "Now the God of patience and consolation grant you to be like minded one toward another, according to Christ Jesus; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." It is getting closer to our common head that all the members will get closer to each other: for Christ is the corner stone, the point and mean of union; it is in him, and by him that we are locked together and made one. Let then, every one press forward to a high, holy, Scriptural and spiritual standard of faith, hope, and

love, of doctrine and practice, of devotion and charity: and though herein those who lead the way will seem to be separating themselves, not only from the world, but from the church; [i. e. from some of its members; not from its ordinances, or their administrators.] yet the end will be that getting nearer and nearer to the same point, all the radii of the spiritual circle will meet at length in the true centre of union; all will "come in the union of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: and will grow up into him in all things, which is the Head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." This is the only true spiritual union: invisible but real. While it may be observed that visible and apparent unions often stand in the way of it and tend to lengthen it, real separation; when, after all efforts to unite, the system falls to pieces like a rope of sand.—*Thoughts on Retirement.*

## DR. GODMAN'S MEMOIRS.

Our agents have just issued from the press, in the form of a tract of twenty-eight pages, neatly covered, the memoirs of that extraordinary man, Dr. John Godman, late of Philadelphia, written by Dr. Sewall, of Washington City. It may be had, in any quantity, on the same terms as our other tracts. We have an order for ten thousand copies; and we hazard nothing in saying, as its merits are known, the orders will multiply.

Dr. Godman raised himself, without the aid of patronage or fortune, from the condition of a printer's boy, to the head of the medical profession in the country. But, like many others, as he frankly declares, in the pride of heart he became an infidel. The history of his conversion we shall give in his own words below. We do not quote what follows as specimens of the tract, but with the design to throw in the way of some young persons, by means of the more peculiar channel of the Advocate, some excellent practical passages, which they might not otherwise see. We could hope that every youth in our country would procure a copy. The following letter is addressed to Dr. Judson, an eminent physician, at the time in the navy of the United States.—*Advocate and Journal.*

GERMANTOWN, Dec. 25, 1830.

"In relation to dying, my dear friend, you talk like a sick man, and just as I used to do when very despondent: death is a debt we all owe to nature, and must eventually ensue from a mere wearing out of the machine, if not from disease. The time when, makes no difference in the act of dying, to the individual; for, after all, it terminates in corporeal insensibility, let the preceding anguish be ever so severe. Nature certainly has a strong abhorrence to this cessation of corporeal action, and all animals have a dread of death, who are conscious of its approach. A part of our dread of death is purely physical, and is avoidable only by a philosophical conviction of its necessity; but the greater part of our dread, and the terrors with which the avenues to the grave are surrounded, are from another and more potent source. 'Tis conscience that makes cowards of us all,' and forces us, by our terrors, to confess that we dread something beyond physical dissolution, and we are terrified, not at merely ceasing to breathe, but that we have not lived as we ought to have done, have not effected the good that was within the compass of our abilities, and neglected to exercise the talents we possessed to the greatest advantage. The only remedy for this fear of death, is to be sought by approaching the Author of all things in the way prescribed by himself, and not according to our own foolish imaginations. Humiliation of pride, denial of self, subjection of evil tempers and dispositions, and an entire submission to his will for support and direction how to act, will certainly teach the way. In these gospels the Saviour himself has preached his own doctrines, and he who runs may read. He has prescribed the course; he shows how awfully corrupt is man's nature, and how deadly his pride and stubbornness of heart, which cause him to try every subterfuge to avoid the humiliating confession of his own weakness, ignorance, and folly. But the same blessed hand has stripped death of all the terrors which brooded around the grave—converted the gloomy receptacle of our mortal remains into the portal of life and light." O! let me die the death of the righteous—let my last and future state be like his.

"This is all I know on the subject. I am no theologian, and have as great an aversion to priestcraft as one can entertain. I was once an infidel, as I told you in the West Indies. I became a Christian from conviction, produced by the candid inquiry recommended to you. I know of no other way in which death can be stripped of its terrors; certainly none better can be wished. Philosophy is a fool, and pride a madman. Many persons die with what is called *manly firmness*; that is, having acted a part all their lives according to their prideful creed, they must die *game*—put as smooth face as they can, to impose on the spectators, and die *firmly*. But this is all deception: the true state of their minds at the very time, nine times out of ten, is worse than the most horrible imaginations even of hell itself. Some who have led lives adapted to sear their consciences, and petrify all the moral sensibilities, die with a kind

of indifference similar to that with which a hardened convict submits to a new infliction of disgraceful punishment. But the man who dies as a man ought to die, as the humble-minded, believing Christian; one who has tasted and enjoyed all the blessings of creation, who has had an enlightened view of the wisdom and glory of his Creator; who has felt the vanity of mere worldly pursuits and motives, and been permitted to know the mercies of a blessed Redeemer, as he approaches the narrow house appointed for all the living.

"Physical death may cause his senses to shrink and fail at the trial; but his mind, sustained by the Rock of Ages, is serene and unwavering. He relies not on his own righteousness, for that would be vain; but the arms of mercy are beneath him, the ministering spirits of the Omnipotent are around him. He does not die manfully, but he rests in Jesus; he blesses his friends, he casts his hopes on One all-powerful to sustain and mighty to save—then sleeps in peace. He is dead—but liveth; for He who is the resurrection and the life has declared, *Whoso believeth on me, though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall never die.*"

## GOOD WIVES AND HUSBANDS.

Good wives and good husbands are essential to social happiness and public morals. From them infancy derives its first impressions, youth its morals, and society the character of its members. On them rest in a very high degree the pillars of human happiness. Moral or social delinquencies in them invariably exert, to a greater or less extent, a pernicious influence upon others, and not unfrequently give the hue of impiety to the moral complexion of succeeding generations. But if our views are bounded by present considerations alone, as there is no relation so intimate as that of husband and wife, so there is none on which the best interests of mankind are so much depending. The following characteristics of a good wife and a good husband are extracted from the Rev. James Moore.—*Chr. Guardian.*

## A GOOD WIFE.

The good wife is one who, ever mindful of the solemn contract she hath entered into, is strictly and conscientiously virtuous, constant, and faithful to her husband; chaste, pure, and unblemished in every thought, word, and deed: she is humble and modest from reason and conviction, submissive from choice, and obedient from inclination: what she acquires by love and tenderness she preserves by prudence and discretion; she makes it her business to serve, and her pleasure to oblige her husband, as conscious that every thing which promotes his happiness must in the end contribute to her own: her tenderness relieves his cares, her affection softens his distress, her good humor and complacency lessen and subdue his afflictions: "She openeth her mouth," as Solomon says, "with wisdom, and her tongue is the law of kindness: she looketh well to the ways of her husband, and eateth not the bread of idleness: her children rise up and call her blessed; her husband also, and he praiseth her." Lastly, as a good pious christian, she looks up with an eye of gratitude to the great Dispenser and Disposer of all things, to the Husband of the widow, and Father of the fatherless, entreating his Divine favor and assistance in this and every other moral and religious duty; well satisfied that if she duly and punctually discharges her several offices and relations in this life, she shall be blessed and rewarded for it in another.

To conclude, therefore, in the language of Solomon, addressed to the good and virtuous wife: "Favor is deceitful, and beauty is vain, but the woman that feareth the Lord, she shall be praised." "Fear not, for thou shalt not be ashamed; neither be thou confounded, for thy maker is thy husband, the Lord of hosts is his name."

## A GOOD HUSBAND.

The good husband is the one who, wedded not by interest, but by choice, is constant as well from inclination as from principle: he treats his wife with delicacy as a woman, with tenderness as a friend: he attributes her folly to her weakness, her imprudence to her inactivity; he passes them over therefore with good nature and pardons them with indulgence, all his care and industry are employed for her welfare; all his strength and power are exerted for her support and protection: he is more anxious to preserve his own character and reputation, because hers is blended with it: lastly, the good husband is pious and religious, that he may animate her faith by practice, and enforce the precepts of Christianity by his own example: that, as they join to promote each others happiness in this world, they may unite to insure eternal joy and felicity in that which is to come.

CHINESE MATRIMONY.—The Chinese have many wives, with all of whom there is a regular marriage ceremony performed. But though a man may have many wives, the No. 1 wife is always the mistress of the house, and governs at all times. All wives after the first, are selected by the husband, and they can marry as many as they have means to support. They number their wives and children; as for instance, No. 1 wife, No. 3 child, No. 4 wife, No. 2 child, and so on. I cannot look upon these people without a pitying eye; and my hope and prayer is that they may soon become enlightened, and enjoy privileges as exalted as do the women of "my own native land."



## MISSIONARY INTELLIGENCE.

From the Baptist Magazine.  
EXTRACTS FROM MR. JUDSON'S JOURNAL.

Maulmein, Aug. 14th, 1831.

Since I left this, a year ago last April, nine persons have been received into the native church by baptism (beside 14 Karens,) most of them, relatives of persons previously baptized; but Moung Oukmoo, a Taleing and Moung Shway-moung, a Burman, are not of that description, and are both very promising characters. Today, were added Mah Ike and Mah Kau-mee, widows, in the neighborhood, the latter, mother of Sarah Wayland, formerly a most abusive, wicked woman, but now entirely changed; the former, outrageously opposed by a large circle of connections, and, on that account, enabled to give bright evidence of sincerity.

Aug. 21th. We have just opened a school for teaching adults to read. Five scholars are engaged, two of them members of the church.

Wadesville, Sept. 11th. At this place, destitute of a name, where bro. Wade baptized the first Karens, I arrived on the 5th—four days journey from Maulmein, up the Dah-gyain river. Moung Doot has been stationed here three months, and endeavored to do a little among the natives, though in the Taleing language only, which some of them understand. I have seen most of the converts. They appear pretty well. Tau-nah is my interpreter, the first baptized, an intelligent Christian, and competent to the work. Eight more have, this day, been added to the church.

Sept. 12th. I removed a few miles to accommodate some who could not visit me at the other place, and have here baptized five more. There are many inquirers and some decided opposition.

Sept. 17th. Having left the Dah-gyain, I ascended another branch, called the Laing-bwai, hearing that there were several disposed to embrace the Christian religion, through the preaching of Ko Myat-kyan and Moung Zue-thee, who have visited those parts; but soon after my arrival, I was taken with the jungle fever, and rendered unable to do much. Nine, however, from two different villages have been examined and baptized. To-day, finding myself hourly getting worse, I was obliged most reluctantly to leave the field.

Sept. 27th. Am just recovering from the fever, and able to record my gratitude to God for his sparing mercy, and to bro. and sister Bennett and my attending physician, Dr. Richardson, for their kind attention and care; by means of which another span is added to my forfeited life. Renewedly would I devote it, whether longer or shorter, to the service of my God and Saviour;

Sept. 28th. Three of the Karens whom I had selected from all the baptized, namely, Tau-nah, Pan-lah and Chet-thir, have arrived, with their wives and children, and one girl from another family, 15 souls in all. It is our intention to place the men in the adult school, and qualify them to read and interpret the scriptures to their countrymen. In the meantime, their families will be acquiring a little civilization and Christian knowledge, which will render them useful, when they return to their native wilds. The plan will involve some expense, as they must, of course, be supported, while at school. Each family will require six or seven rupees per month. But I know of no way, in which a little money can be laid out to greater advantage, for the promotion of the cause of truth among this people.

Oct. 23d. We baptized Moung Zah, a pure Burman, from that favored district below Ava, which is blest with a genuine impression in stone of the foot of Gaudama! He has been considering the Christian religion about two years, being married to a Taleing woman in this neighborhood, who is a Christian. The opposition in this place was never more steady and strong. The priests have all taken a most decided stand; and the people seem to have resolved to stand or fall with their priests. When any person is known to be considering the new religion, all his relations and acquaintance rise en masse: so that to get a new convert is like pulling out the eye-tooth of a live tiger.

Nov. 6th. The school mentioned above does well. It contains about twenty persons, men, women and children. Most of them are professors of religion, and six are Karens; the rest, inhabitants of Maulmein. Some of them are boarded in whole, some in part, and some board themselves.

To-day, the hundredth member was added to the European church, under the care of bro. Kincaid,—all baptized by him, except the first fifteen.

In the printing office, bro. Bennett has just completed a new edition of the Septenary or Seven Manuals, and of the Epistles of John, and of Paul to the Ephesians;—also first edition of Mr. Boardman's Ship of Grace, and bro. Wade's Awakener, a work which he wrote during his late sojourn at Kyook-phyo, and which bids fair to be deserving of its title. We intended to have printed an edition of 10,000; but having concluded that bro. Bennett must go to Bengal to rectify the Burman types, we must content ourselves with 3000, as the ship on which he takes passage is about leaving. I close this article to be forwarded by him.

Maulmein, Dec. 29th, 1831

One native only has been baptized since my last,—Moung Hlau, the husband of Mah Kyan, mentioned Jan. 28th and May 29th, 1829. Though his violent opposition had long ceased, he did not, till lately, become fully convinced of the truth of the Christian religion, so as to receive it into his heart. He is a very ignorant man, not even knowing how to read; but he is now in the school of Christ, and must grow in knowledge and grace.

On looking over the results of the past year, I find that 76 persons have been baptized at Tavoy, 136 at Maulmein, and 5 at Rangoon;

—217 in all;—of whom 89 are foreigners, 19 Taleings or Burmese, and 109 Karens: one has been excluded from the native and one from the European church in Maulmein.

The following table exhibits the number baptized in Burmah from the beginning—

| Year. | Place.       | Native. | For. | Total. |
|-------|--------------|---------|------|--------|
| 1819  |              | 3       |      | 3      |
| 1820  | Rangoon,     | 7       |      | 7      |
| 1821  |              | 3       |      | 3      |
| 1822  |              | 5       |      | 5      |
| 1823  | None.        |         |      |        |
| 1824  | War.         |         |      |        |
| 1825  |              |         |      |        |
| 1826  | Emmah,       | 3       |      | 3      |
| 1827  | Amherst,     | 1       |      | 1      |
| 1828  | Maul. & Tav. | 29      | 4    | 33     |
| 1829  | Rang. Maul.  | 39      | 12   | 51     |
| 1830  | & Tavoy.     | 42      | 8    | 50     |
| 1831  |              | 123     | 89   | 217    |

Total, 373; of whom 260 are natives and 113 foreigners. Of the whole number, 11 have been excluded and 11 have died in the faith.

The adult school, which has prospered well, will be suspended at the close of the year, most of the scholars having learned to read and commit to memory several important portions of the tracts and Scripture. In view of my leaving Maulmein, on a second tour among the Karens, the two deacons, Ko Dwa and Ko Shway-bay have been appointed to conduct the daily evening worship, and the public worship on the Lord's days. The former acts also as teacher to Mrs. Bennett, and the latter is employed in copying translations. Ko Man-boke, the other deacon, and his wife, go to the aid of bro. and sister Wade, at Mergui, where Pastor Ing also is stationed. Moung Sanloon and Moung Shway-moung are appointed to itinerate in the direction of Yay; and Moung Poo, from the school, and Moung Zah to itinerate between this and Amherst, chiefly in the vicinity of Pah-ouk. Ko Shan and family, go to reside at Tanah, a populous Taleing village, on the Gyeying, a few miles above Maulmein, where he has a son settled. Moung Eng expects soon to revisit Rangoon; Moung Dway has gone to Bengal with bro. Bennett. The three Karen families, who have been in the adult school and Moung Doot, who is now here on a visit from his station at Wadesville, I shall take with me, together with Ko Myat-kyan, who speaks the Karen well, Moung Zue-thee, Moung Taumagnay, Moung Tan-loon, the schoolmaster, and Moung Ouk-moo, just from school, "all good men and true." Bro. Kincaid lives in town, and is chiefly occupied with the Europeans;—so that sister Bennett only remains in charge of the homestead, and the female disciples, who mostly stay behind, while their husbands are out on service. Scanty are our resources, and we are obliged to put every thing in requisition. May the Lord send us more help from our native land; or if that be not his will, may he cause his strength to be made perfect in our weakness.

Yours in haste,

J. H. L.

\* \$3 66 of this sum was given by an individual, for the Burman mission, as the avails of abstinence from ardent spirits for the year past. The same brother paid \$3 65 the year previous, but how many years he has practiced it, I know not. It is a noble example, and how much might be saved, if all our "rum drinking Christians" would do likewise.

For the Christian Secretary.

Mr. Editor.—I would through your valuable paper ask the friends of the Redeemer, the friends of Missions, and the lovers of truth, in the Baptist denomination of our state, if they cannot do much more than they now do to spread the gospel, by well settled plans, without diminishing from their earthly substance.—For there is that scattereth and yet increaseth.

First, let every thing in the Church of God be done decently and in order. Let the Minister who rules well, be counted worthy of double honor,—and let him be comfortably supported, that he may give himself constantly to the ministry of the Word, not only in the house of God on the Sabbath, but from house to house, as did St. Paul. Let the members of the Church be often admonished of their duty to their God, and to all their fellow creatures, which they will find by daily reading the word of God, with prayer to Him for direction. Let every one when about to go from the Church for a time, take a letter of commendation, as did Phebe from the Church of Cenchrea. And, as no Christian who reads the Christian Secretary and other religious periodicals attentively for a length of time, will be contented without making greater exertions to spread the gospel than formerly, let every reader of the Secretary make an effort to gain one new subscriber; let him send his paper from one brother in the Church to another, for a few months, until they become acquainted with its value, and the good that will arise to their families from reading it, and they will soon be willing to subscribe for it themselves. Let every Church in the state where there is not a Sabbath School and Library, do all in their power to establish one, without delay, for in every feeble Church, there are individuals who may with a little self-denial, unite and purchase a small Library for a Sabbath School, and it will soon increase an hundred fold, for there are but few parents who will not be willing to contribute to their children's temporal, if not to their spiritual improvement; and they will soon perceive this from their reading Sabbath School books, and be willing to contribute for these books, not only from their abundance, but poor children will bring their pence (as the writer of this has witnessed,) that they may help to buy books for their Sabbath School Library.

II.

## BAPTIST TRACTS AT MONROVIA.

Last March, the agent of the Baptist General Tract Society, sent a small donation of tracts to Rev. C. M. Waring, a Baptist minister at Monrovia, Africa, from whom he has received the following acknowledgment of their welcome reception:

"MONROVIA, July 10th, 1832.

Dear Brother,—Your favor of the 16th March, with the tracts, was thankfully received. I took them to the church for distribution, on Lord's day after receipt of them, and was not able to retain any for myself, as I left none at home. I delivered a short address with regard to their importance, and urged their perusal. Before they were given, there was such a rush for them, that many went off with out any.—Such presents will always be thankfully received and highly valued.

Your's in the cause of our Redeemer,

C. M. WARING."

It is certainly very desirable and important, that a more ample supply of our tracts should be immediately sent to our colored brethren at Liberia. Who will help to do it? Who will help aid this cause?

The manuscript of the following article was mislaid, after its arrival at this office, which accounts for its late insertion.

For the Christian Secretary.

STRATFORD, Sept. 10th, 1832.

DEAR BR. CANTFIELD—

I had the pleasure of attending the Union Baptist Association, held at Danbury, on the 4th and 5th inst. Brother T. Lacombe was chosen moderator, and brethren N. D. Benedict and — Mitchell, clerks. It was emphatically a Union Association; not a discordant or dissenting voice was heard on any subject, to disturb or delay any business brought forward; not a man rose to speak, who had nothing to say. On such occasions, it is not uncommon for many to remark, when it is evident to observers that the object is not to do business, but (to use a homely phrase among students at college) "to spout." Nothing of the kind appeared here.

This association heretofore has been rather behind in the benevolent exertions of the day; but on this occasion very spirited and energetic resolutions were passed, for the promotion of Temperance, Sabbath Schools, Missions, Education, &c. I was a little surprised that no money was forwarded by the churches for the promotion of any object, but was gratified when they adopted a resolution that the churches at the next annual meeting of the association, would send in one hundred dollars for missions.

This augurs well. There was a trait running through many of the letters from the churches, which I trust they will pardon me if I mention here. A kind of complaining that they were surrounded by all the isms that can be named, such as Deism, Universalism, Unitarianism, Socinianism, Campbellism, Mormonism, Owenism, &c. I should think this not half the number mentioned, and one a little peculiar was

added in one letter, and that was "corrupted Campbellism," which I presume to be synonymous with corrupted corruption. The objection which struck my mind to such letters appeared to me like this:—A man about to build a house, goes to the woods to procure the timber; but instead of going to the business of preparing it, he walks about the forest counting the great variety of trees that compose it, and when urged to attend to his work, he only names over the various trees which surround him. Or, suppose he is about to set out an orchard of fruit trees, and instead of clearing the ground of all unsightly and unfruitful trees, he constantly walks around, naming those which now occupy the ground, producing no fruit.—Let those churches pray more, strive harder to win souls to Christ, reflecting that as long as any of their hearers are unacquainted with the religion of Jesus, it is matter of very little consequence comparatively, what ism they attach to their names. I am induced to make these remarks, also, from the fact, that those letters which dwell most on this subject, were sure to add few or none to the church by baptism the last year.

An appointment was made for me to preach at the close of the exercises, on the subject of missions, as an agent from the Convention, after which a collection for the Convention was taken up, amounting to \$30 30; \* and two gold rings, evincing very clearly that a good missionary spirit is increasing in that association, and they only want opportunity to evince it, by liberally contributing to the objects of benevolence. Thus ended one of the most harmonious meetings I ever attended. The large, new, and commodious meeting house was well filled and nearly overflowing, during the whole session.

Yours in haste,

J. H. L.

\* \$3 66 of this sum was given by an individual, for the Burman mission, as the avails of abstinence from ardent spirits for the year past. The same brother paid \$3 65 the year previous, but how many years he has practiced it, I know not. It is a noble example, and how much might be saved, if all our "rum drinking Christians" would do likewise.

For the Christian Secretary.

Mr. Editor.—I would through your valuable paper ask the friends of the Redeemer, the friends of Missions, and the lovers of truth, in the Baptist denomination of our state, if they cannot do much more than they now do to spread the gospel, by well settled plans, without diminishing from their earthly substance.—For there is that scattereth and yet increaseth.

First, let every thing in the Church of God be done decently and in order. Let the Minister who rules well, be counted worthy of double honor,—and let him be comfortably supported, that he may give himself constantly to the ministry of the Word, not only in the house of God on the Sabbath, but from house to house, as did St. Paul. Let the members of the Church be often admonished of their duty to their God, and to all their fellow creatures, which they will find by daily reading the word of God, with prayer to Him for direction. Let every one when about to go from the Church for a time, take a letter of commendation, as did Phebe from the Church of Cenchrea. And, as no Christian who reads the Christian Secretary and other religious periodicals attentively for a length of time, will be contented without making greater exertions to spread the gospel than formerly, let every reader of the Secretary make an effort to gain one new subscriber; let him send his paper from one brother in the Church to another, for a few months, until they become acquainted with its value, and the good that will arise to their families from reading it, and they will soon be willing to subscribe for it themselves. Let every Church in the state where there is not a Sabbath School and Library, do all in their power to establish one, without delay, for in every feeble Church, there are individuals who may with a little self-denial, unite and purchase a small Library for a Sabbath School, and it will soon increase an hundred fold, for there are but few parents who will not be willing to contribute to their children's temporal, if not to their spiritual improvement; and they will soon perceive this from their reading Sabbath School books, and be willing to contribute for these books, not only from their abundance, but poor children will bring their pence (as the writer of this has witnessed,) that they may help to buy books for their Sabbath School Library.

II.

## BAPTIST TRACTS AT MONROVIA.

Last March, the agent of the Baptist General Tract Society, sent a small donation of tracts to Rev. C. M. Waring, a Baptist minister at Monrovia, Africa, from whom he has received the following acknowledgment of their welcome reception:

"MONROVIA, July 10th, 1832.

Dear Brother,—Your favor of the 16th March, with the tracts, was thankfully received. I took them to the church for distribution, on Lord's day after receipt of them, and was not able to retain any for myself, as I left none at home. I delivered a short address with regard to their importance, and urged their perusal. Before they were given, there was such a rush for them, that many went off with out any.—Such presents will always be thankfully received and highly valued.

Your's in the cause of our Redeemer,

C. M. WARING."

It is certainly very desirable and important, that a more ample supply of our tracts should be immediately sent to our colored brethren at Liberia. Who will help to do it? Who will help aid this cause?

The manuscript of the following article was mislaid, after its arrival at this office, which accounts for its late insertion.

For the Christian Secretary.

STRATFORD, Sept. 10th, 1832.

DEAR BR. CANTFIELD—

I had the pleasure of attending the Union Baptist Association, held at Danbury, on the 4th and 5th inst. Brother T. Lacombe was chosen moderator, and brethren N. D. Benedict and — Mitchell, clerks. It was emphatically a Union Association; not a discordant or dissenting voice was heard on any subject, to disturb or delay any business brought forward; not a man rose to speak, who had nothing to say. On such occasions, it is not uncommon for many to remark, when it is evident to observers that the object is not to do business, but (to use a homely phrase among students at college) "to spout." Nothing of the kind appeared here.

This association heretofore has been rather behind in the benevolent exertions of the day; but on this occasion very spirited and energetic resolutions were passed, for the promotion of Temperance, Sabbath Schools, Missions, Education, &c. I was a little surprised that no money was forwarded by the churches for the promotion of any object, but was gratified when they adopted a resolution that the churches at the next annual meeting of the association, would send in one hundred dollars for missions.

This augurs well. There was a trait running through many of the letters from the churches, which I trust they will pardon me if I mention here. A kind of complaining that they were surrounded by all the isms that can be named, such as Deism, Universalism, Unitarianism, Socinianism, Campbellism, Mormonism, Owenism, &c. I should think this not half the number mentioned, and one a little peculiar was

added in one letter, and that was "corrupted Campbellism," which I presume to be synonymous with corrupted corruption. The objection which struck my mind to such letters appeared to me like this:—A man about to build a house, goes to the woods to procure the timber; but instead of going to the business of preparing it, he walks about the forest counting the great variety of trees that compose it, and when urged to attend to his work, he only names over the various trees which surround him. Or, suppose he is about to set out an orchard of fruit trees, and instead of clearing the ground of all unsightly and unfruitful trees, he constantly walks around, naming those which now occupy the ground, producing no fruit.—Let those churches pray more, strive harder to win souls to Christ, reflecting that as long as any of their hearers are unacquainted with the religion of Jesus, it is matter of very little consequence comparatively, what ism they attach to their names. I am induced to make these remarks, also, from the fact, that those letters which dwell most on this subject, were sure to add few or none to the church by baptism the last year.

An appointment was made for me to preach at the close of the exercises, on the subject of missions, as an agent from the Convention, after which a collection for the Convention was taken up, amounting to \$30 30; \* and two gold rings, evincing very clearly that a good missionary spirit is increasing in that association, and they only want opportunity to evince it, by liberally contributing to the objects of benevolence. Thus ended one of the most harmonious meetings I ever attended. The large, new, and commodious meeting house was well filled and nearly overflowing, during the whole session.

Yours in haste,

J. H. L.

\* \$3 66 of this sum was given by an individual, for the Burman mission, as the avails of abstinence from ardent spirits for the year past. The same brother paid \$3 65 the year previous, but how many years he has practiced it, I know not. It is a noble example, and how much might be saved, if all our "rum drinking Christians" would do likewise.

For the Christian Secretary.

Mr. Editor.—I would through your valuable paper ask the friends of the Redeemer, the friends of Missions, and the lovers of truth, in the Baptist denomination of our state, if they cannot do much more than they now do to spread the gospel, by well settled plans, without diminishing from their earthly substance.—For there is that scattereth and yet increaseth.

First, let every thing in the Church of God be done decently and in order. Let the Minister who rules well, be counted worthy of double honor,—and let him be comfortably supported, that he may give himself constantly to the ministry of the Word, not only in the house of God on the Sabbath, but from house to house, as did St. Paul. Let the members of the Church be often admonished of their duty to their God, and to all their fellow creatures, which they will find by daily reading the word of God, with prayer to Him for direction. Let every one when about to go from the Church for a time, take a letter of commendation, as did Phebe from the Church of Cenchrea. And, as no Christian who reads the Christian Secretary and other religious periodicals attentively for a length of time, will be contented without making greater exertions to spread the gospel than formerly, let every reader of the Secretary make an effort to gain one new subscriber; let him send his paper from one brother in the Church to another, for a few months, until they become acquainted with its value, and the good that will arise to their families from reading it, and they will soon be willing to subscribe for it themselves. Let every Church in the state where there is not a Sabbath School and Library, do all in their power to establish one, without delay, for in every feeble Church, there are individuals who may with a little self-denial, unite and purchase a small Library for a Sabbath School, and it will soon increase an hundred fold, for there are but few parents who will not be willing to contribute to their children's temporal, if not to their spiritual improvement; and they will soon perceive this from their reading Sabbath School books, and be willing to contribute for these books, not only from their abundance, but poor children will bring their pence (as the writer of this has witnessed,) that they may help to buy books for their Sabbath School Library.

II.

## BAPTIST TRACTS AT MONROVIA.

Last March, the agent of the Baptist General Tract Society, sent a small donation of tracts to Rev. C. M. Waring, a Baptist minister at Monrovia, Africa, from whom he has received the following acknowledgment of their welcome reception:

"MONROVIA, July 10th, 1832.

Dear Brother,—Your favor of the 16th March, with the tracts, was thankfully received. I took them to the church for distribution, on Lord's day after receipt of them, and was not able to retain any for myself, as I left none at home. I delivered a short address with regard to their importance, and urged their perusal. Before they were given, there was such a rush for them, that many went off with out any.—Such presents will always be thankfully received and highly valued.

Your's in the cause of our Redeemer,

C. M. WARING."

It is certainly very desirable and important, that a more ample supply of our tracts should be immediately sent to our colored brethren at Liberia. Who will help to do it? Who will help aid this cause?

The manuscript of the following article was mislaid, after its arrival at this office, which accounts for its late insertion.

For the Christian Secretary.

STRATFORD, Sept. 10th, 1832.

DEAR BR. CANTFIELD—

I had the pleasure of attending the Union Baptist Association, held at Danbury, on the 4th and 5th inst. Brother T. Lacombe was chosen moderator, and brethren N. D. Benedict and — Mitchell, clerks. It was emphatically a Union Association; not a discordant or dissenting voice was heard on any subject, to disturb or delay any business brought forward; not a man rose to speak, who had nothing to say. On such occasions, it is not uncommon for many to remark, when it is evident to observers that the object is not to do business, but (to use a homely phrase among students at college) "to spout." Nothing of the kind appeared here.

This association heretofore has been rather behind in the benevolent exertions of the day; but on this occasion very spirited and energetic resolutions were passed, for the promotion of Temperance, Sabbath Schools, Missions, Education, &c. I was a little surprised that no money was forwarded by the churches for the promotion of any object, but was gratified when they adopted a resolution that the churches at the next annual meeting of the association, would send in one hundred dollars for missions.

This augurs well. There was a trait running through many of the letters from the churches, which I trust they will pardon me if I mention here. A kind of complaining that they were surrounded by all the isms that can be named, such as Deism, Universalism, Unitarianism, Socinianism, Campbellism, Mormonism, Owenism, &c. I should think this not half the number mentioned, and one a little peculiar was

added in one letter, and that was "corrupted Campbellism," which I presume to be synonymous with corrupted corruption. The objection which struck my mind to such letters appeared to me like this:—A man about to build a house, goes to the woods to procure the timber; but instead of going to the business of preparing it, he walks about the forest counting the great variety of trees that compose it, and when urged to attend to his work, he only names over the various trees which surround him. Or, suppose he is about to set out an orchard of fruit trees, and instead of clearing the ground of all unsightly and unfruitful trees, he constantly walks around, naming those which now occupy the ground, producing no fruit.—Let those churches pray more, strive harder to win souls to Christ, reflecting that as long as any of their hearers are unacquainted with the religion of Jesus, it is matter of very little consequence comparatively, what ism they attach to their names. I am induced to make these remarks, also, from the fact, that those letters which dwell most on this subject, were sure to add few or none to the church by baptism the last year.

An appointment was made for me to preach at the close of the exercises, on the subject of missions, as an agent from the Convention, after which a collection for the Convention was taken up, amounting to \$30 30; \* and two gold rings, evincing very clearly that a good missionary spirit is increasing in that association, and they only want opportunity to evince it, by liberally contributing to the objects of benevolence. Thus ended one of the most harmonious meetings I ever attended. The large, new, and commodious meeting house was well filled and nearly overflowing, during the whole session.

Yours in haste,

J. H. L.

\* \$3 66 of this sum was given by an individual, for the Burman mission, as the avails of abstinence from ardent spirits for the year past. The same brother paid \$3 65 the year previous, but how many years he has practiced it, I know not. It is a noble example, and how much might be saved, if all our "rum drinking Christians" would do likewise.

For the Christian Secretary.

Mr. Editor.—I would through your valuable paper ask the friends of the Redeemer, the friends of Missions, and the lovers of truth, in the Baptist denomination of our state, if they cannot do much more than they now do to spread the gospel, by well settled plans, without diminishing from their earthly substance.—For there is that scattereth and yet increaseth.

First, let every thing in the Church of God be done decently and in order. Let the Minister who rules well, be counted worthy of double honor,—and let him be comfortably supported, that he may give himself constantly to the ministry of the Word, not only in the house of God on the Sabbath, but from house to house, as did St. Paul. Let the members of the Church be often admonished of their duty to their God, and to all their fellow creatures, which they will find by daily reading the word of God, with prayer to Him for direction. Let every one when about to go from the Church for a time, take a letter of commendation, as did Phebe from the Church of Cenchrea. And, as no Christian who reads the Christian Secretary and other religious periodicals attentively for a length of time, will be contented without making greater exertions to spread the gospel than formerly, let every reader of the Secretary make an effort to gain one new subscriber; let him send his paper from one brother in the Church to another, for a few months, until they become acquainted with its value, and the good that will arise to their families from reading it, and they will soon be willing to subscribe for it themselves. Let every Church in the state where there is not a Sabbath School and Library, do all in their power to establish one, without delay, for in every feeble Church, there are individuals who may with a little self-denial, unite and purchase a small Library for a Sabbath School, and it will soon increase an hundred fold, for there are but few parents who will not be willing to contribute to their children's temporal, if not to their spiritual improvement; and they will soon perceive this from their reading Sabbath School books, and be willing to contribute for these books, not only from their abundance, but poor children will bring their pence (as the writer of this has witnessed,) that they may help to buy books for their Sabbath School Library.

II.

## BAPTIST TRACTS AT MONROVIA.

Last March, the agent of the Baptist General Tract Society, sent a small donation of tracts to Rev. C. M. Waring, a Baptist minister at Monrovia, Africa, from whom he has received the following acknowledgment of their welcome reception:

"MONROVIA, July 10th, 1832.

Dear Brother,—Your favor of the 16th March, with the tracts, was thankfully received. I took them to the church for distribution, on Lord's day after receipt of them, and was not able to retain any for myself, as I left none at home. I delivered a short address with regard to their importance, and urged their perusal. Before they were given, there was such a rush for them, that many went off with out any.—Such presents will always be thankfully received and highly valued.

Your's in the cause of our Redeemer,

C. M. WARING."

It is certainly very desirable and important, that a more ample supply of our tracts should be immediately sent to our colored brethren at Liberia. Who will help to do it? Who will help aid this cause?

The manuscript of the following article was mislaid, after its arrival at this office, which accounts for its late insertion.

For the Christian Secretary.

STRATFORD, Sept. 10th, 1832.

DEAR BR. CANTFIELD—

I had the pleasure of attending the Union Baptist Association, held at Danbury, on the 4th and 5th inst. Brother T. Lacombe was chosen moderator, and brethren N. D. Benedict and — Mitchell, clerks. It was emphatically a Union Association; not a discordant or dissenting voice was heard on any subject, to disturb or delay any business brought forward; not a man rose to speak, who had nothing to say. On such occasions, it is not uncommon for many to remark, when it is evident to observers that the object is not to do business, but (to use a homely phrase among students at college) "to spout." Nothing of the kind appeared here.

This association heretofore has been rather behind in the benevolent exertions of the day; but on this occasion very spirited and energetic resolutions were passed, for the promotion of Temperance, Sabbath Schools, Missions, Education, &c. I was a little surprised that no money



## CHRISTIAN SECRETARY.

HARTFORD, OCTOBER 13, 1832.

## HARTFORD BAPTIST ASSOCIATION.

The forty-third anniversary of this Association was held in this city, on Wednesday and Thursday of the present week.

On Tuesday evening a sermon was delivered by brother Keyes, of the Berkshire Association. 1 Cor. xvi. 22. "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha."

On Wednesday and Thursday mornings there were early and interesting prayer meetings.

At 10 o'clock on Wednesday morning the session was opened by prayer offered by brother Rufus Babcock.

The introductory sermon was then delivered by brother George Plippen, from Luke x. 41, 42— "And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things; but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."

The one thing needful was shown to be a spirit of humble, teachable piety, and these were proved to be needful.

1. To prepare men to endure the complicated evils of this life.
2. To act well their part in the private duties of Christianity, and the benevolent operations of the day.
3. To endure the pains of death.
4. To prepare the mind for heaven.

The inferences were that such a spirit would make a happy world, and that each one should cultivate such a spirit to promote his happiness and usefulness among men.

The Association was organized by the choice of Br. Gustavus F. Davis, Moderator, Br. George Plippen, Clerk, John Jennings, Assistant Clerk—Prayer by brother B. Putnam, of the Westfield Association.

After the appointment of the usual committees, the Association adjourned.

In the afternoon, after prayer by Br. Shailer, of New Haven Association, the letters from the churches were read. From these it appeared that there had been no extensive revivals within the bounds of the Association.

The whole number reported as having been baptized was one hundred and forty-nine.

Of these thirty-eight were added to the church in Hartford; twenty to Northeast; seventeen to Canton; twenty-one to Avon, and fourteen to Amenia, &c. The churches in Avon and Marlborough, were added to the Association at the present session, and received the right hand of fellowship from the Moderator.

Br. Ellis closed the exercises of the afternoon by prayer.

In the evening Br. Mallory of the Ashford Association, preached from Heb. ix. 9. "There remaineth therefore a rest to the people of God."

Prayers were offered by brother Cookson, of the New Haven Association, and brother Gates of the Stonington Union Association.

On Thursday morning the business of the Association was resumed at 9 o'clock.

Prayer by brother William McCarthy.

The committees reported, and sundry resolutions passed in favor of Missions, Education, the contemplated Literary Institution at Suffield, Sabbath Schools and Temperance.

At half past 12 the Association adjourned, after an address, prayer and benediction by the Moderator.

In the afternoon brother D. Wildman, of the New Haven Association preached from John xv. 2— "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth it, that it may bring forth more fruit."

Prayer was offered by brother J. B. Ballard, late of the Valley of the Mississippi.

In the evening brother Putnam, of Springfield, and of the Westfield Association, preached from Prov. xi. 7. "When a wicked man dieth, his expectation shall perish; and the hope of unjust men perisheth."

Both of these sermons were of a solemn, practical character, and delivered in an impressive and interesting manner.

In the evening the sermon was followed by exhortations from brethren Morse, Benedict, and Gates.

We trust that good was done by these services.

The next session is to be held at Norfolk. Brother Thomas Winter is appointed to preach, brother G. Robins his substitute.

Br. J. M. Graves to write the Circular Letter.

We understand that brother George Plippen, of Canton, has accepted the invitation of the 24 Baptist church in Suffield, to become their Pastor, and has entered upon his pastoral duties with said church. The good wishes and prayers of his brethren go with brother Plippen to the new scene of his labors.

Extract of a letter from J. E. P. to the editor, dated Sterling, Oct. 8, 1832.

There has been a protracted meeting held with the Baptist church in this place, (or on Sterling Hill,) which commenced on the 30th of August, and ended on the 9th of September last; the prayer meetings at sunrise, at nine o'clock, and preaching in the forenoon, afternoon and evening, and exhortations, public and private, were evidently blessed of God, to the comforting of the church, and to the awakening and conversion (as we trust,) of many precious souls. I cannot state definitely the number of persons which date their conversion at this meeting, but should think from 15 to 20 were made to taste the bitterness of sin, and as we trust, to experience the joy of salvation. There have been 14 or 16 baptized, a part of which had entertained hope for some years. Three or four grey headed old men were

among the number. The work of God continues in some good degree; a goodly number of the youth are anxiously making the solemn inquiry, "what shall we do to be saved?" There is also a pleasing revival in the north part of this town. We trust the members of the church in this place feel the necessity more and more of true piety.

## ANNALS OF EDUCATION.

Contents of the October Number.—Art. I. Addresses on Early Education. II. School Discipline. III. Intellectual Education at Hovey. IV. On Orthography. V. Primary education in Spain.—By Professor Pizarro. VI. Study of our Political Institutions.—By the Hon. T. Frelinghuysen. VII. On the study of the Bible, (an excellent article). VIII. New York University. IX. Third Annual Meeting of the American Institute. On Emulation.—By J. L. Parkhurst. Meaning of the term Emulation in the New Testament. Items of Intelligence. New publications on education.

## General Intelligence.

## LATEST FROM ENGLAND.

By an arrival at New York, London papers to the 1st and Portsmouth to the 3d have been received. The Count de Surville, (Joseph Bonaparte, Ex-king of Spain,) continues to reside at Marshall Thompson's Hotel, in Cavendish square. It is understood that the Count will shortly proceed to Italy, where some branches of the Bonaparte family have fixed their abode.

JAVA.—The Handelsblad of Saturday, by the Dutch steamer, which left Rotterdam on Sunday morning, at 9 o'clock only, and was delivered yesterday afternoon at the North and South American Coffee house, gives an account from the Java Courant, of great inundations and storms having desolated that island. Mountains tumbled down—houses, bridges, sluices, canals, and rice-fields were ruined, and on the 9th of Feb. a large tract of land round Batavia stood under water—many ships were lost, and all intercourse with the upland parts was cut off.

TRIPOLE.—By letters from Tripoli of the 1st instant, received at Malta, it appears that a revolution took place there on the 26th ult. and that Sadi-Mohammed, the heir apparent of the reigning Bashaw, was at the head of the insurgents. On the 27th the troops of the Bashaw made a sortie from the castle, but were repulsed, since which he had shot himself up in his palace. It was supposed that the insurgents would succeed, as the population in general, with the exception of some of the people in the town of Tripoli, had joined in the insurrection.

From the New York Daily Advertiser.

SIX DAYS LATER FROM EUROPE. We are indebted to Capt. Stoddard, of the ship Huntsville, for London papers to the evening of September 7th, and Liverpool to the 8th inclusive. The accounts from Portugal are not so late as have been received at this port direct.

Accounts from Naples of Aug. 16th, state that the streams of lava from Vesuvius destroyed the paths by which the summit of the mountain was attainable, and that it has therefore been necessary to commence new ones for those who desire to obtain a near inspection of the interesting phenomena daily occurring.

The official Cholera report of Sept. 7th, states the number of new cases in England and Scotland during the last day returned, at 473; deaths 159. Total cases from the commencement, 47,374; deaths, 17,684. New cases at Liverpool on the 7th, 32; deaths 0.

Charles X. the Ex-King of France, has taken his passport from the British government, intending to depart immediately with his family, for the Austrian dominions.

## FROM PORTUGAL DIRECT.

By an arrival at New York, direct from Oporto, papers have been received to August 26.

On the 20th the Duke of Braganza, accompanied by his staff, reviewed his whole line, and afterwards visited two of the convents and the arsenals.

Don Miguel's lines were round Oporto, and so near that the troops of the adverse parties could converse together. At the battle of Valongo, the army of Don Miguel was about four times as numerous as that of Pedro, but vastly inferior in every other respect; the soldiers being miserably clad, paid and fed, and evidently pressed into the service against their will.

The decree of the 20th of August declares, that the rights and prerogatives of the Crown are described by the Constitution.

There had been no action of importance between the armies of the two parties for some time previous to the fleet of Don Pedro had gone in pursuit of that of Don Miguel. Some of Miguel's gun boats had made an attack near Oporto, but were beaten off.

Pedro's troops were in high spirits, were well paid and provisioned. Additional forces were expected from France. It does not appear that there is any defection on the part of Miguel's troops.

From Cronstadt.—By the ship Monson, arrived last evening from Cronstadt, whence she sailed on the 14th of August, we learn that about 30 new cases of cholera, of which three or four only were known to have proved fatal, occurred in that place on that day. The troops were immediately removed in consequence.—*Boston Daily Advertiser.*

THE SHANNON OF HULL.—The distressing shipwreck of this vessel at Davis' Straits has been already mentioned. The following is an extract of a letter from Mr. Campbell, surgeon on board. After an account of the shipwreck on the 26th April, in consequence of running upon an iceberg, he proceeds,—"We got to the forecastle, where the sea did not wash so much over us, and made ourselves fast with ropes. When we counted our men, we were 16 men and 3 boys short. We were 7 days upon the wreck, without any thing to eat but raw beef and flour, and salt water to drink. It was proposed, the night before we were picked up, that I should bleed those surviving, that they might drink blood; some drank their blood as it was drawn, others with a little flour mixed in it."

A young man from Shetland, at the moment he determined to throw himself overboard, called out that there were two vessels coming towards the ship. This produced such a sudden transport of joy as rendered us almost speechless for a time, and all that we could do was to press each other by the hand, and return thanks to the Almighty for the near prospect of our deliverance. The two vessels proved to be Danish bergs, by which the survivors were taken off, several of whom, however, died in the course of a few days, from the effects of their previous sufferings. The total loss of lives was 23, besides many of the survivors being maimed in consequence of freezing, and rendered invalids for life.

Distressing scene in Greenland.—The echo is so very strong among the icebergs, that any sound beneath is instantly carried on the top. When the latter has become rotten or infirm, it is often so shaken, even by a word spoken, that it falls. A boat was once passing through a cavern or vault in the icy mountain, with seven of the natives, when a boy wondrously struck with a piece of wood on the skin stretched over the boat. The sound was carried in a few moments to the top of the iceberg; a crash

like thunder was heard; the cavern suddenly darkened and closed on the unhappy crew, for the summit had fallen, and crushed them beneath the waves. The bay of Disco being a celebrated fishing place, at certain seasons of the year a great many persons assemble, those who live at a distance come to purchase, and the fishermen to sell. It is quite a fair, Every iceberg threatens them, yet they are as careless and secure as if no danger were near. Egged sometimes visited the place, to try to draw their attention to religious things, and found the bay was covered with thick ice.—*Baltimore Patriot.*

A Giant.—On Monday, a man was walking along the streets of Boston, England, who was six feet ten inches and three quarters high; he was one of Napoleon's Mameluke guards, and a native of Boston in America.

Flour at Petersburg.—About 14,000 barrels of flour were inspected in the town of Petersburg, during the quarter ending on the 30th ult.

Richmond.—During the same period there were inspected in Richmond, 33,000 barrels country flour, and about 39,000 barrels city mills flour.

The Shetland Isles.—Extract of a letter from Shetland.—"On the 17th ult. our poor country suffered severely from a storm. Upwards of 100 men were cast away while prosecuting their fishing, and many helpless widows and numberless orphans are left to deplore their melancholy loss."

Fossil Animal.—Miss M. Anning lately discovered a stupendous fossil animal high up in the cliffs East of Lyme, and sold it, in an imbedded state, to Mr. Henslow, an amateur geologist, who went to the expense of extracting it, and having it conveyed to his collection.

Gravitation.—A body which weighs one pound at the equator of the earth, would, if removed to the equator of Jupiter, weigh 2,716 pounds; but this must be diminished a ninth part on account of the centrifugal force due to each planet.

Wounds.—The usual application in India to a fresh wound is slacked lime. It is also used for burns and scalds. Equal proportions of lime, water, and any kind of oil, made into a thin paste, and immediately applied, and repeatedly moistened, will speedily remove the effects of a burn, even when a blister has risen.

AUSTRALIA.—The Editor of the Western Australian, published in Fremantle, complains of the small salary allowed the governor and official employees, when, on the most economical scale, a hat coats them do, a pair of different Wellington boots the same, a pound of mutton is, 8d. lamb 1s. 10d. cloth 3 to 4 shillings. The same paper adds, that, "there is not an individual above the grade of a mechanic who does not value his labor at a guinea an hour; and wages are so enormous, and labor so scarce, that children under 15 years of age, and as ignorant perhaps as a post, are caught up eagerly at 20 or 30 shillings a year, and expect sundry other allowances not known in England into the bargain."

RICHMOND.—On the 4th inst. 18 deaths by cholera, were reported to have occurred in the past 24 hours; four white and 14 colored persons. This number was 11 less than on the preceding day.

Serious Accident.—On Friday last a large grindstone, weighing about 600 pounds, which was used in the U. S. Army in this town, burst into four pieces, from the velocity it had acquired in its revolutions. Mr. Alpheus Hall was engaged in grinding at the stone, and was seriously injured by being thrown up by one of the pieces of the stone, and falling upon the arbor, which was revolving with great rapidity at the time. Mr. Hall narrowly escaped with his life, but is in a fair way for recovery.

An accident of a similar character occurred at Danforth's iron works in Suffield, a few weeks since, by the bursting of one of the English dry stones, which occasioned the death of one of the workmen.—*Springfield Gazette.*

By improved machinery for weaving, one female can now weave one hundred yards a day; before these improvements, eight yards was a day's work.—*Family Lyceum.*

Rapid travelling between New York and Philadelphia.—We are informed that the Philadelphia passengers arrived in this city at a quarter past three o'clock, by the steam boat Water Witch, Capt. Seymour, via the Camden and Amboy rail road.—*N. Y. Daily Ad.*

Claims on Denmark.—A session of the Board of Commissioners under the convention with Denmark was held on the 6th of November. Ministering and other brethren are respectfully and earnestly invited to meet with us, to use those means which God has so signally blessed in advancing the Redeemer's cause. Our prayer shall be that they may come in the fullness of the blessing of the gospel of Christ. By order of the Church.

Killingly, Oct. 2, 1832.

DEATH OF THE REV. DR. ADAM CLARKE.—From the Christian Advocate.—This melancholy and unexpected event occurred at a quarter past eleven o'clock on Sunday night, and was occasioned by the mysterious disease of which so many of all classes have already fallen a sacrifice. The venerable Doctor was expected to preach at Bayswater on Sunday morning, and, as usual, a large congregation assembled to hear him; but while they were lost in conjectures as to the cause of their disappointment, intelligence arrived that he had been suddenly taken ill, and was not expected to survive the attack.—Mr. Walmsley preached in his stead, and alluded to the melancholy circumstance in an affecting manner. The gentleman to whom we are indebted for our information, Mr. Thurston, of Catherine street, Strand, who had been long favored with the Doctor's friendship, had gone to Bayswater expecting to hear him, and on learning that he was seized with cholera, immediately went to Mr. Hobb's house in Bayswater, where Dr. Clarke was staying and remained with him till nearly noon, when he started in a chair to Heydon-hall, the Doctor's own residence. Dr. Clarke, who returned with him about half-past five, and found her husband breathing with great difficulty. It appears that the Doctor had been relaxed as to his bowels for a week past, and that he was attacked with alarming symptoms about six o'clock on Sunday morning, when he desired Mr. Hobb's servant to call her master, who immediately obeyed the summons. In a short time Mr. Greenly (the son of a Methodist minister), Mr. Clarke (the Doctor's nephew), and Dr. Wilson, a physician, were in attendance. On returning to bed, he told Mr. Hobb that "he thought he should die," on which that gentleman recommended him to put his trust in his Saviour; the Doctor replied, that he had done so already. All that could be done by the united skill and exertions of the medical gentlemen in attendance was effected, without affording any prospect of recovery. The Doctor said very little, being greatly exhausted. Indeed, he was at times insensible, as was evinced by his occasional questions and observations, such as, "What do the doctors think of me?" "Have they bled?" "Rub

my legs." His sons, Theodore and John, and his daughter, together with his afflicted wife, were present at his death. Dr. Clarke's remains were interred at the City road Chapel on Tuesday, at twelve o'clock.

## BAPTISTS IN ENGLAND.

Baptist Association, including churches in LIVERPOOL and vicinity. Through the attention of a friend, we have been favored with a copy of the Minutes of Lancashire and Yorkshire Association of Baptist churches, assembled at Salendine Nook, on "Wednesday and Thursday of Whitsunday week, 1832." Number of churches 51. Members 3678. Net increase the past year, 79. Funds collected for the Association, £35 4s. 11d.

"The subject of Temperance Societies, and their claims for support on the members of churches, were recommended to be taken into serious consideration by the churches."

"The Association also express their deep sympathy with their persecuted brethren in Jamaica, and call on the Pastors and churches to pray that they may be supported and comforted, and that their sufferings may turn out for the furtherance of the gospel in Jamaica, and may contribute to hasten the emancipation of the slaves in all the colonies." *World.*

## MARRIED.

In Christ Church, on Monday morning last, by the Rev. Mr. Smith, Capt. Henry Waterman, Jr. to Miss Mary Porter, daughter of the late David Porter, Esq. all of this city. In this city, by Rev. M. H. Smith, Mr. James Faxon, of Bunio, N. Y. to Miss Frances M. Bunce, of this city.

At Middletown, by Rev. John Cookson, Rev. Hiram Gear to Miss Jerusha Sage, both of that city. Mr. and Mrs. Gear expect to leave in the course of a few days, for their chosen field of missionary toil, the Valley of the Mississippi. At Middletown, on Sunday evening last, by Rev. John Cookson, Mr. Elijah Cornwell, to Miss Sarah A. Clark. At Winsted, on the 7th inst., by Rev. Asahel Morse, Mr. David Chapin, to Miss Mary Jones, both of Winsted. By the same, on the 10th inst., Mr. Cyrus Cowdry, of Colebrook, to Miss Philina Goodrich, of Hartland.

## DIED.

In this city, Miss Maria C. Sanford, aged 19, daughter of Mr. Charles Sanford. In this city, Mr. Isaac Randall, aged 41 years. At Rocky Hill, Mrs. Maria Cook, of this city, relict of Mr. Otis Cook. At Wethersfield, Mrs. Heppy Turner, aged 60.

THE "GOODRICH ASSOCIATION" Met at Centre Church Lecture room, Friday evening Oct. 19, at 7 o'clock.

Mr. Henry Barnard, by particular request, will repeat his lecture on the subject of African Colonization.—Ladies and gentlemen are invited to attend.

## CICEROIAN LYCEUM

Will be held Monday Eve., Oct. 8, 7 o'clock, at the Lecture Room of the Baptist Church.

QUESTION FOR DISCUSSION.—"Is the difference in the powers of the human mind owing to nature or circumstances?"

ACKNOWLEDGMENT. The subscriber gratefully acknowledges the receipt of ten dollars from the females of his congregation, to constitute him a life member of the Connecticut Branch of the Baptist General Tract Society.

HENRY ATKINS.

## NOTICE.

The Fourth Baptist Church in Saybrook will hold a protracted meeting at their meeting house, commencing on Tuesday, the 30th of October, at 1 o'clock. P. M. Ministering and other brethren are respectfully invited to attend.

WM. HODGE.

## NOTICE.

The Baptist Church in Killingly have agreed to hold a protracted meeting at their meeting house on Tuesday the 6th of November. Ministering and other brethren are respectfully and earnestly invited to meet with us, to use those means which God has so signally blessed in advancing the Redeemer's cause. Our prayer shall be that they may come in the fullness of the blessing of the gospel of Christ. By order of the Church.

Killingly, Oct. 2, 1832.

## CARSON &amp; COX ON BAPTISM.

JUST published, the first American edition of this unrivalled work, in which the whole range of Greek literature has been examined, to ascertain the meaning of the word Baptizo. The whole work forming a refutation of Messrs. Wardlaw, Ewing, and Dwight, and a noble defence of the doctrine and practice of Baptists. Various publications, both in Europe and America, have spoken in terms of high commendation of Mr. Carson's production.

The Editor of the American Baptist Magazine for Sept. 1832, makes the following remark respecting the volume now offered to the Baptist churches: "It is marked deeply (perhaps some may feel that it is too deeply marked) by sound learning and vigorous argument. He advances to the controversy, with the confidence inspired by a thorough knowledge of the goodness of his cause, and of his own intellectual and literary resources."

For sale at various bookstores in New York and Boston; at the Baptist Tract Depository, Philadelphia; Bennett & Bright, Utica; Ball & Sands, Richmond, Va.; W. Riley, Charleston, S. C.; Hubbard & Edmund, Cincinnati; F. J. Huntington, Hartford, Conn.; and Steele, Albany.

Oct. 6. eow3w3e3

## HARTFORD GRAMMAR SCHOOL.

PURSUANT to the notice given in a former advertisement, this School will be opened on the 17th day of October next, under the superintendence of Mr. FRANCIS FELLOWS, late Principal of the Mount Pleasant Classical Institution at Amherst, and such assistant teachers as the number of scholars may require.

The branches taught in the school will be those which are necessary to prepare boys and young men for college, and the various English studies with which they ought to be familiar before engaging in the active business of life.

The Trustees have made such arrangements for the employment of teachers, and the introduction of new branches of study into the school, as they believe will render it such an institution as the wants of the public require, and they are fully confident that the advantages it affords will not be surpassed by any similar school in the country.

The first term will commence on the 17th of October, and continue five weeks. Tuition for the term, Eight Dollars, payable in advance, to Andrew Kingsbury, Esq. Treasurer of the school, who will give certificates for the same.

Application for admission may be made to either of the subscribers.

It is particularly requested that parents and guar

dians intending to send to the school, would give early notice to the undersigned, that it may be known as speedily as possible what number of scholars may be expected.

ALFRED SMITH, } Committee of  
T. C. PERKINS, } the Trustees.

Oct. 6. 38

REMOVAL.  
J. W. DIMOCK,  
Merchant Tailor.

HAS removed six rods South of State House Square, on Main St., where he is now opening a fresh assortment of Goods, just purchased in New York, at low prices, viz:—

BLACK and Blue, Olive, Green, Brown, Mixed, Drab, and Adelaide Broadcloths; Black and Blue, Drab, Sage Mixed, Checked, and Striped Cassimeres; Checked Molekins, for Pantaloons; Plain and Figured Velvets; Light and Dark Valencia, Marseilles, and Molekin Vestings; Blue, Green, and Brown Goat's Hair and Common Camblets; Black, Green, and Drab Petersham; Blue, Brown, and Green Flannels and Friezes; Brown Molekin and super Fur Seal Collars; Cloak Cord and Tassels; Wrapper Buttons; Bindings and Buttons for Petersham Over Coats; Large Pearl, Gilt, and Twist Buttons; Linen Bosoms; Short Wristbands; Velvet, Bombazine, and Silk Stocks; Stock Buckles; Silk, Worsted, and Cotton Suspenders; Cravats; Gloves; Hdkfs.; Lambwool and Cotton Drawers, and Lambwool Hose; Super Irish Linen; together with every article of Trimmings in his line.

N. B. Particular attention to Cutting custom. All orders at home or abroad will be thankfully received and faithfully executed.

Hartford, Oct. 6. 38

JUST received, and for sale by  
F. J. HUNTINGTON,

A Commentary on the Epistle to the Romans, with a translation, and various exercises. By MOSES STUART, Professor of Sacred Literature in the Theological Seminary at Andover, Mass.

The Bread of Deceit: from the London edition. The Mirror for the Young.

The Hero of Macedonia. Evidence of the truth of the Christian Religion, derived from the literal fulfilment of prophecy. By Rev. Alexander Keith.

Donegan's Greek Lexicon. 1st American edition. Ladies' Family Library, No. 1, containing Biography of Madame de Staël, and Madame Roland. Tales from Shakespeare, designed for the use of young persons. By Charles Lamb. London ed. Domestic Manners of the Americans. By Mrs. Trollope.

At a Superior Court, holden at Hartford, in the State of Connecticut, on the 4th Tuesday of September, A. D. 1832.

Upon the petition of Merrit W. Powers, of Hartford, in Hartford County, against his creditors, shewing to this Court, that he has ever sustained a fair character for probity and industry; and is not justly chargeable with idleness, or mismanagement in his affairs; that he has not conveyed any of his estate, with intent to defraud his creditors, and that by losses and misfortunes he has become, and is, insolvent and unable to pay his just debts, praying this Court to inquire into the allegations stated in said petition, and, on finding them true, to adjudge him an insolvent debtor, within the true intent and meaning of a certain Statute Law of this State, entitled, "An act to authorize the Superior Court to grant relief in certain cases of Insolvency," as per petition on file, dated the 17th day of May, A. D. 1832, which petition was brought to the Hon. Superior Court in Hartford County, the 4th Tuesday in September, 1832, and was duly served on the creditors therein named according to law. The petitioner appears, and the respondents being duly called made default of appearance and this Court having inquired into the allegations set forth in said petition, finds the same to be true, and doth adjudge the said Merrit W. Powers to be an insolvent debtor, as aforesaid, and doth order, that upon the petitioner's assigning on oath all his property, as by law required to Joseph B. Gilbert and Philomena Canfield Esquires, within thirty days from the rising of this Court, who are hereby appointed Commissioners to receive the same in trust for said creditors, that the petitioner's body be protected from all liability of arrest and imprisonment for, and on account of any debts due and contracted before the date of his said petition, and the said Commissioners shall appoint three several meetings to receive the claims of said creditors, and shall give notice thereof by publishing the same in the Christian Secretary, a newspaper printed in the city of Hartford, and make return of their doings under said commission, to some future session of the Superior Court.

A true copy of Record.

JARED GRISWOLD, Clerk. The Commissioners on the above will meet on Monday the 22d inst. and Monday the 29th and Monday the 5th of November, at J. B. Gilbert's office, in this city, at 2 o'clock P. M. to receive the claims of said creditors.

Hartford, Oct. 12, 1832.

At a Superior Court, holden at Hartford, in and for the county of Hartford, in the State of Connecticut, on the 4th Tuesday of Sept. A. D. 1832.

Upon the petition of Orson Case, of Windsor, in Hartford County, against his creditors, shewing to this Court, that he has ever sustained a fair character for probity and industry; and is not justly chargeable with idleness, or mismanagement in his affairs; that he has not conveyed any of his estate, with intent to defraud his creditors, and that by losses and misfortunes he has become, and is, insolvent and unable to pay his just debts, praying this Court to inquire into the allegations stated in said petition, and, on finding them true, to adjudge him an insolvent debtor, within the true intent and meaning of a certain Statute Law of this State, entitled, "An act to authorize the Superior Court to grant relief in certain cases of Insolvency," as per petition on file, dated the 16th day of Aug. A. D. 1832, which petition was brought to the honorable superior court at Hartford, in Hartford county, 4th Tuesday of Sept. 1832, and was duly served on the said creditors therein named according to law. The petitioner appears, and the respondents being duly called, made default in appearance, and this Court, having inquired into the allegations set forth in said petition, finds the same to be true, and doth adjudge the said Orson Case to be an insolvent debtor, as aforesaid, and doth order, that upon the petitioner's assigning on oath all his property, as by law required, to Joseph B. Gilbert and Philomena Canfield, Esquires, within thirty days from the rising of this Court, who are hereby appointed Commissioners to receive the same in trust for said creditors, that the petitioner's body be protected from all liability of arrest and imprisonment for, and on account of any debts due and contracted before the date of his said petition, and the said Commissioners shall appoint three several meetings to receive the claims of said creditors, and shall give notice thereof by publishing the same in the Christian Secretary, a newspaper printed in the city of Hartford, and make return of their doings under said commission, to some future session of the Superior Court.

A true copy of Record.

JARED GRISWOLD, Clerk.

The Commissioners on the above will meet on Monday the 22d inst. and Monday the 29th inst. and Monday the 5th Nov. at J. B. Gilbert's office, in this city, at 2 o'clock, P. M. to receive the claims of said creditors.

Hartford, Oct. 12, 1832.



## POETRY.

From the New York Journal of Commerce.

## SPANISH POETRY.

The North American Review for April, in an article on Spanish Devotional and Moral Poetry, presents translations of several pieces, of rare excellence and merit. From among these, we are almost irresistibly led to extract the following, although we are not sure that it is not familiar to a considerable portion of our readers, in a translation which has before appeared. It is from a poem of Don Jorge Manrique, on the death of his father.

O let the soul her slumbers break,  
Let thought be quickened, and awake;  
Awake to see  
How soon this life is pass'd and gone,  
And death comes softly stealing on,  
How silently!

Swiftly our pleasures glide away,  
Our hearts recall the distant day  
With many sighs;  
The moments that are passing fast,  
We heed not, but the past, the past,  
More highly prize.

Our lives are rivers gliding free,  
To that unfathom'd boundless sea,  
The silent grave;  
Thither all earthly pomp and boast  
Roll, to be swallowed up and lost  
In that dark wave;

Thither the brook pursues its way,  
And tinkling rill;  
There all are equal, side by side  
The poor man and the son of pride  
Lie calm and still.

The world is but the rugged road,  
Which leads us to the bright abode  
Of peace above;  
So let us choose that narrow way,  
Which leads no traveller's foot astray  
From realms of love.

Our birth is but the starting place,  
Our life the running of the race;  
We reach the goal,  
When, in that mansion of the blest,  
Death leads to its eternal rest  
The weary soul.

Behold of what delusive worth  
The bubbles we pursue on earth,  
The shapes we chase  
Amid a world of treachery;  
They vanish ere death shuts the eye,  
And leave no trace.

Time steals them from us—chances strange,  
Disastrous accident and change  
That comes to all,  
Even in the most exalted state,  
Relentless sweeps the stroke of fate,  
The strongest fall.

Tell me the charms that lovers seek  
In the clear eye and blushing cheek,  
The hues that play  
O'er rosy lip and brow of snow,  
When hoary age approaches slow,  
Ah, where are they?

The cunning skill, the curious arts,  
The glorious strength, that youth imparts  
In life's first stage,  
These shall become a heavy weight,  
When time swings wide his outward gate  
To weary age.

Where are the high-born dames, and where  
Their gay attire and jewell'd hair,  
And odors sweet?  
Where are the gentle knights that came  
To kneel and breathe the love's ardent flame  
Low at their feet?

Where is the song of troubadour,  
Where are the late and gay tambour,  
They loved of yore?  
Where the merry dance of old,  
The flowing robes interwrought with gold,  
The dancers were?

So many a duke of royal name,  
Marquis and count of spotless fame,  
And barons brave,  
That might the sword of empire wield,  
All these, O death, thou hast concealed  
In the dark grave!

Their deeds of mercy and of arms,  
In peaceful days or war's alarms,  
When thou dost show,  
O death, thy stern and cruel face,  
One stroke of thy all-powerful mace  
Can overthrow.

Unnumber'd hosts, that threaten'd night,  
Penon and standard flaunting high,  
And flag display'd,  
High battlements entrench'd around,  
Bastion and moated wall, and mound,  
And palisade,

And cover'd trench and deep,  
All these cannot one victim keep,  
O death, from thee,  
When thou dost battle in thy wrath,  
And thy strong shafts pursue their path,  
Unerringly.

From the Christian Intelligencer.

## REVOLUTIONARY EVENTS.

## CHARACTER OF ROGER SHERMAN.

In estimating the character of Mr. Sherman, we must dwell a moment on his practical wisdom. This in him was a predominant trait. He possessed, more than most men, an intimate acquaintance with human nature. He understood the springs of human action in a remarkable degree, and well knew in what manner to touch them, to produce a designed effect. This practical wisdom, another name for common sense, powerfully contributed to guide him to safe results on all the great political questions in which he was concerned; and assisted him to select the means which were best adapted to accomplish the best ends. With the habits and opinions, with the virtues and vices, the prejudices and weaknesses of his countrymen, he was also well acquainted. Hence he understood better than many others, who were superior to him in the rapidity of their gains, what laws and principles they would bear, and what they would not bear in government. —Of the practical wisdom of Mr. Sherman, we might furnish many honorable testimonies and numerous illustrations. We must con-

tent ourselves, however, with recording a remark of President Jefferson, to the late Dr. Spring of Newburyport. During the sitting of Congress at Philadelphia, the latter gentleman in company with Mr. Jefferson visited the national hall. Mr. Jefferson pointed out to the Doctor several of the members who were most conspicuous. At length his eye rested on Roger Sherman. "That," said he pointing his finger, "is Mr. Sherman of Connecticut, a man who never said a foolish thing in his life." Not less complimentary was the remark of Mr. Macon, the aged and distinguished senator, who has recently retired from active life: "Roger Sherman had more common sense than any man I ever knew."

Another distinguishing trait in the character of Mr. Sherman was his unbending integrity. No man probably ever stood more aloof from the suspicion of selfish bias, or of sinister motives. In both his public and private conduct he was actuated by principle. The opinion which appeared correct, he adopted, and the measure which appeared the best, he pursued, apparently uninfluenced by passion, prejudice, or interest. —It was probably owing to this trait in his character, that he enjoyed such extraordinary influence in the deliberative bodies of which he was a member. In his speech he was slow and hesitating. He had few of the graces of oratory; yet no man was heard with deeper attention. This attention arose from the solid conviction of his hearers, that he was an honest man. What he said was indeed always applicable to the point, was clear, was weighty; and as the late President Dwight remarked, was generally new, and important. Yet the weight of his observations, obviously sprang from the integrity of the man. It was this trait in his character which elicited the observations of the distinguished Fisher Ames. "If I am absent," said he, "during the discussion of a subject, and know not on what side to vote, I always look at Roger Sherman, for I am sure if I vote with him I shall vote right."

To the above excellent traits in the character of Mr. Sherman, it may be added, that he was eminently a pious man. He was long a professor of religion, and one of its brightest ornaments. Nor was his religion that which appeared only on occasions. It was with him a principle and a habit. It appeared in the closet, in the family, on the bench and in the senate house. —Few men had a higher reverence for the Bible; few men studied it with deeper attention; few men were more intimately acquainted with the doctrines of the gospel, and the metaphysical controversies of the day. On these subjects he maintained an extended correspondence with some of the most distinguished divines of that period, among whom were Dr. Edwards, Dr. Hopkins, Dr. Trumbull, President Dickinson and President Witherspoon, all of whom had a high opinion of him as a theologian, and derived much instruction from their correspondence with him.

If the character of a man's religion is to be tested by the fruits it produces, the religion of Mr. Sherman must be admitted not to have been of this world. He was naturally possessed of strong passions; but over these he at length obtained an extraordinary control. He became habitually calm, sedate, and self-possessed. The following instance of his self-possession is worthy of being recorded.

One morning as he called his family together, as usual, to lead them in prayer to God: the "Old family Bible," was brought out, and laid on the table. Mr. Sherman took his seat, and beside him placed one of his children, a small child, a child of his old age; the rest of the family were seated round the room; several of these were now grown up. Besides these, some of the tutors of the college, and it is believed, some of the students were boarders in the family, and were present at the time alluded to. His aged, and now superannuated mother occupied a corner of the room, opposite to the place where the distinguished Judge of Connecticut sat. At length he opened the Bible and began to read. The child which was seated beside him made some disturbance, upon which Mr. Sherman paused, and told it to be still. Again he proceeded but again he paused, to reprimand the little offender, whose playful disposition would scarcely permit it to be still. At this time he gently tapped its ear. The blow, if it might be called a blow, caught the attention of his aged mother, who soon with some effort arose and tottered across the room. At length she reached the chair of Mr. Sherman, and in a moment unexpected to him, she gave him a blow on the ear, with all the power she could summon. "There," said she, "You strike your child and I will strike mine."

For a moment, the blood was seen rushing to the face of Mr. Sherman; but it was only for a moment, when all was mild and calm as usual. He paused—he raised his spectacles—he cast his eye upon his mother—again it fell upon the book. Perhaps he remembered the injunction, "honor thy mother," and he did honor her, not a word escaped him; but again he calmly pursued the service, and soon after sought ability in prayer to set an example before his household which should be worthy of their imitation. Such self-possession is rare. Such a victory was worth more than the proudest victory achieved in the field of battle.

## ENVY.

"Envy," says Johnson, "is, above all other vices, inconsistent with the character of a social being, because it sacrifices truth and kindness to very weak temptations. He that plunders a wealthy neighbor, gains as much as he takes away, and may improve his own condition in the same proportion as he impairs another's; but he that blasts a flourishing reputation, must be content with a small dividend of additional fame, so small as can afford very little consolation to balance the guilt by which it is obtained."

"Base envy withers at another's joy,  
And hates that excellence it cannot reach."

Cambyses, King of Persia, slew his brother Smerdis out of envy, because he could draw a stronger bow than himself, or any of his

followers; and the monster Caligula slew his brother, because he was a beautiful young man.

Mutius, a citizen of Rome, was noted to be of such an envious and malevolent disposition, that Publius, one day, observing him to be very sad said, "Either some great evil is happened to Mutius, or some great good to another."

"Dionysius, the tyrant, (says Plutarch,) out of envy, punished Philoxenus, the musician, because he could sing; and Plato, the philosopher, because he could dispute better than himself."

When Aristides, so remarkable for his inviolable attachment to justice, was tried by the people at Athens, and condemned to banishment, a peasant, who was unacquainted with the person of Aristides, applied to him to vote against Aristides. "Has he done you any wrong," said Aristides, "that you are punishing him in this manner?" "No," replied the countryman, "I don't even know him; but I am tired and angry with hearing every one call him the just."

Let us watch against the first rising of this base spirit, and learn rather to be thankful for what we are, than envy others because we are inferior to them; remembering that we also have our place and excellence in the scale of being. "It should help to keep us from envying others," says Henry, "when we consider how many there are, above whom we are placed. Instead of fretting that any are preferred before us in honour, power, estate, or interest, in gifts, graces, or usefulness, we have reason to bless God, if we, who are less than the least, are not put hindmost."

## WHAT AN INDIVIDUAL MAY DO.

Perhaps no event, which has occurred in the history of benevolence, was more unexpected than was the death of the late secretary of the society. In one capacity, that of a public agent, or an executive officer of a benevolent association, Mr. Cornelius has not, perhaps, left his equal in the Christian world. The qualities which fit a man for that station, he possessed in a very eminent degree. He had uncommon muscular energy, a form of body at once commanding and attractive, admirable pecuniary and business habits, great excitableness of emotion, extensive knowledge of the condition of the whole country, comprehensiveness of mind, and liberality of feeling, and a deep sense of dependence on Christ for success. He was engaged in the service of the church about sixteen years, seven of which he was a stated minister. During this period he delivered sermons, as a pastor, and as an agent of different philanthropic purposes, between three and four thousand times. He travelled for various public objects at least 50,000 miles, equal to twice the circumference of the globe. Through the instrumentality of his preaching, between 3 and 400 individuals were supposed to have become truly pious. The amount of funds which he raised for various charitable purposes exceeded \$200,000. During his connection with the education society, of six years, 700 individuals were received upon its funds, a greater number by nearly 200 than were patronized during the preceding ten years of the society's existence. At least 100 men were induced by him to study for the Christian ministry, who would not otherwise have commenced the undertaking. And yet he died before he was thirty-eight years of age.—*American Education Society Report.*

From the London Baptist Miscellany.

## HINT TO TRAVELLERS.

Some months ago, as a friend of mine was travelling from a provincial city to London, outside a stage coach, a gentleman who set next him courteously inquired if he had any objection to hear him read a chapter in the New Testament. Assent being cheerfully given, the gentleman produced a Greek Testament from his pocket, and forthwith read into English, in a voice loud enough to be heard by all his fellow-passengers, the eighth chapter of the Epistle to the Romans; on concluding which, he proceeded to address the company, with much earnestness and affection, on the great and fundamental truths of the gospel, and was heard for an hour or more with respectful attention. In the course of the day, most of the former passengers, except this gentleman and my informant, had left the coach, and their places were supplied by others. Towards the evening, the question of the morning was renewed, and, as my friend expressed an equal readiness to hear, another chapter was read, and another address delivered, in language so appropriate, and with such unaffected and earnest benevolence of manner as riveted the attention of all, and drew forth testimonials of hearty approbation, after the speaker had departed, from some of his audience who were evidently utter strangers to serious religion.

Many of my readers, probably, have been grieved and disgusted by the conversation they have been obliged to hear when in such a situation; and some, perhaps, have felt self-condemned on account of their criminal backwardness to reprove iniquity, or to introduce such conversation as may be useful to those with whom they are providentially brought, for a few hours, into contact. The incident I have now related may serve at once to reprove, to stimulate, and to encourage such individuals, and lead them in some degree at least, "to go and do likewise." I could name the pious individual who thus nobly avowed himself not to be ashamed of the gospel of Christ—that, perhaps, is not expedient—but I will add, that he was not a clergyman—nor a dissenting minister; but a man of ample fortune, largely engaged in commercial concerns, and belonging to a religious body not usually considered to abound in zeal for the conversion of sinners to God—the Society of Friends.

From the Observer and Telegraph.

## INVOLUNTARY HELPERS.

Mr. Editor—Riding in the stage a few days since with a friend, far from cordial to the benevolent schemes of the day, I was about to leave him unconvinced of their excellence,

when I was joined by a coadjutor in argument, whom I should have overlooked, had he not obstructed his help. He stopped at the door of a tavern. By the window sat a personage of "shabby genteel" appearance, plainly one of that class in almost every village, of whom it is said, "a smart man—if he would let rum alone"—battered person—blood-shot eyes—red nose, and a countenance attesting conscious degradation; by his side sat one of less pretensions to even by gone respectability—but of noisy, blustering, shameless impiety. He was far gone under the influence of whiskey; about the first I heard was, to the other, "I am a Christian—a firm believer in the Christian religion," with other assertions—"but I don't believe in giving these ere Missionaries a single shilling—nor, I don't believe in my wife's giving her jewels to the missionary society," &c. Perceiving my friend would receive a remark, I could not help saying, "the individual had probably rather turn the avails of his 'wife's jewels' down his throat, when, before the sentence was fairly finished, the late speaker, in true bar-room style, gives his companion a slap on the shoulder—"come, what say you to another horn?" My friend was convinced. He saw the company in which Providence ranks the opposers of his own plans, and I hope will never forget the bar-room pleader for benevolence. Even the "shabby genteel" evinced a remnant of shame, and casting a sleepy eye to the stage, slunk from observation to an invisible corner of the room.

## GAMBLING.

An extract from one of Dr. Nott's addresses to the students of Union College.

"But you do not mean to gamble, nor to advocate it. I know it. But I also know if you play at all you will ultimately do both. It is but a line that separates between innocence and sin. Whoever fearlessly approaches this line, will soon have crossed it.—To keep at a distance, therefore, is the part of wisdom. No man ever made up his mind to consign to perdition his soul at once. No man ever entered the known avenues which conduct to such an end, with a firm and undaunted step. The brink of ruin is approached with caution, and by imperceptible degrees; and the wretch who now stands fearlessly scoffing there, but yesterday had shrunk back from the tottering cliff with trembling."

Do you wish for illustrations? The prodigal's unwritten history will furnish it. How offensive its commencement—how sudden and how awful its catastrophe! Let us review his life. He commences with play; but it is only for amusement. Next he hazards a trifle to give interest, and is surprised when he finds himself a gainer by the hazard. He then ventures, not without misgivings, on a deeper stake. That stake he loses. The loss and the guilt oppress him. He drinks to revive his spirits. His spirits revived, he stakes to revive his fortune. Again, he is unsuccessful, and again his spirits flag, and again the inebriating cup revives them. Ere he is aware of it, he has become a drunkard; he has become a bankrupt. Resource fails him. His fortune is gone; his character is gone; his tenderness of conscience is gone. God has withdrawn His spirit from him. The demon of despair takes possession of his bosom; reason deserts him. He becomes a maniac; the pistol or the poignard closes the scene, and with a shriek he plunges, unwept and forgotten, into hell.

As we have said, the finished gambler has no heart. The club, with which he herds would meet, though all its members were in mourning. They would meet, though the mourning of rendezvous were the chamber of the dying; they would meet, though it were in an apartment in the charnel house. Not even the death of kindred can affect the gambler. He would play upon his brother's coffin; he would play upon his father's sepulchre.

## THE MOTHERLESS.

Who can adorn his person with superfluities? said our conscience, a day or two ago, as an innocent little urchin, five or six years of age, came trotting along by our side, almost in a state of nudity. It was on one of those cool, October-like days we lately experienced—the sun was far in the west, and the keen evening wind already piped up a warning to button up our coat—but our poor little friend had not wherewithal to cover his nakedness; nevertheless, he murmured not a word, nor asked alms of any one, but on feeling any part of his little limbs chilled and bare, he would strive to stretch his scanty rag to his relief.

The striking, and beautiful bearing of the child, and the assiduity with which he vainly strove to make his tattered garment shield him from the derision of the well dressed little ones he passed, became too much for our nerves, and we turned off, leaving the little motherless to his fate. We could only sympathize at that time; but we laid this lesson to heart, that, if even those who profess to be actuated by a benevolent soul, would dispense with certain fashionable, but useless trifles, they would soon create a fund that would clothe the orphan, and make the widow's heart to leap for joy.—*Genius of Temperance.*

## SADNESS.

There is a mysterious feeling that frequently passes like a cloud over the spirits. It comes upon the soul in the busy bustle of life, to the social circle, in the calm and silent retreats of solitude. Its powers are like supreme over the weak and the iron-hearted. At one time it is caused by the flitting of a single thought across the mind. A sound will come booming over the ocean of memory, gloomy and solemn as the death knell, overshadowing all the bright hopes and sunny feelings of the heart. Who can describe it, and yet who has not felt its bewildering influence? Still it is a delicious sort of sorrow; and like a cloud dimming the sunshine on the river, although causing a momentary shade of gloom, it enhances the beauty of returning brightness.

From the Arcana of Science and Art.

## ERUPTIONS OF WATER.

During volcanic action, torrents of water sometimes flow from the craters, and sometimes from fissures on the sides of the mountains.—During the last eruption of Mount Idienne, a volcano in the east of the island of Java, it vomited forth so great a body of water, that it inundated the country extending from the mountain to the sea, for an extent of twenty leagues, and gave rise to two large rivers. The water was hot, and charged with sulphuric acid, and destroyed the whole vegetation of the country over which it passed. The river Pusambio, also named Rio Vinagre, in Columbia, rushes from the foot of Puraci, an extinct volcano 2,650 yards above the level of the sea.—Its waters are charged with oxide of iron, sulphuric acid, and muriatic acid. Near to Beane, Cote d'Or, in France, there is a spring named Genet, which, during different periods of the year, throws out torrents of water, that inundate the country for several days. In the departments of Doubs and Haut Saone there are many springs of the same description.—The most remarkable is that named Fraiss. Puits, at some distance from Vesoul. This fountain vomits forth, in intervals of two, three, four and five years, sometimes after rains, sometimes without rains, water, in so great a quantity, as to inundate the whole valley, the Prairie of Vesoul, and even the lower part of the city. This aqueous eruption sometimes continues for three days, after which the torrent ceases to flow. The opening resembles a true crater, and the water, in rushing from it, is accompanied with a loud noise. Similar phenomena are presented by the Fontaine-Ronde, near to Pontarlier, the pits of Brema, to the north of the town of Dormans, and the spring situated near the bridge of Cleron.

## ERUPTIONS OF GAS.

M. Fournier observed, in the neighborhood of Pontigbaud, in Auvergne, a great eruption of free carbonic acid, which issues through fissures in the ancient rocks. The bursting forth of the gas is attended with a pretty loud noise. The temperature of the gas is so high, as to affect materially that of the cavities and galleries of the mines in which it collects: this temperature assimilates the phenomenon to that of hot springs, and proves that the gas comes from a great depth. This gas, he further notices, has a cted on the veins in a singular manner by dissolving the minerals, that yield to its influence, and leaving untouched the quartz, heavy spar, serpentine, talc, galena, &c.; even these alone are sometimes in a corroded and disintegrated condition. It acts principally on the carbonates of iron and manganese, it converts them into bicarbonates, and thus renders them soluble in water.

## ETNA INSURANCE COMPANY.

INCORPORATED for the purpose of Insuring against LOSS AND DAMAGE by FIRE only, with a capital of 200,000 Dollars, secured and vested in the best possible manner—offer to take risks on terms as favorable as other offices.

The business of the Company is principally confined to risks in the country, and mercantile establishments, that its capital is not exposed to great losses by sweeping fires.

The office of the company is kept at the east door of Treat's Exchange Coffee House, State street, where a constant attendance is given for the accommodation of the public.

DIRECTORS OF THE COMPANY.  
Thomas K. Brace, Joseph Pratt,  
Henry L. Ellsworth, George Beach,  
Thomas Holden, Stephen Spencer,  
Samuel Tudor, Oliver D. Cooke,  
Henry Kilbourn, James Thomas,  
Griffin Steadman, Denison Morgan,  
Joseph Morgan, Daniel Burgess,  
Elisha Dodd, Elisha Peck,  
Jesse Savage.

THOMAS K. BRACE, Presid.  
JAMES M. GOODWIN, Secretary.  
Hartford, June 21. eowtl.

## HATS, CAPS,

## AND

## BUFFALO ROBES.

THE subscribers have received the latest Fall fashions for Hats, and are now ready to offer to their customers an elegant assortment of the most approved patterns.

Also, a very extensive assortment of men's and boys' Fur Seal, Hair Seal, and Cloth Caps, of all varieties of patterns, at wholesale or retail.

## FUR COLLARS.

Also, a select assortment of BUFFALO ROBES, selected expressly for retailing. Those in want of any of the above articles would do well to call and examine before purchasing.

HOADLEY &amp; CHALKER.

Store 10 rods south-west of the State House.  
Oct. 6. 38

## MERINO GOODS, &amp;C.

OPENING TO-DAY, BY

## JOHN OLMSTED,

150 Pieces Merino Cereasians, of every colour and quality.

50 Pieces 3-4 and 6-4 German and English Merinos.

30 Pieces Paris and real Thibet Merino Cloths, of very fine quality, and every desirable colour, including black and blue-black.

The above, together with a very full assortment of heavy Black Silks; plain, watered, and figured Silks; Thibet, Merino, and Fancy Hdkfs., and a complete assortment of Fall Goods, generally, were purchased in New York during the past week, for cash, and will be sold at very low prices.

Also, a splendid assortment of Carpets, Oil Carpets, Rugs, Mattings, &c. at New-York prices.

September 18. 36

## NEW BOOKS.

Just received, and for sale  
By F. J. HUNTINGTON,

McKnight on the Epistles of St. Paul.  
The Practical Tourist, or Sketches of the state of the Useful Arts, and of Society, Scenery, &c. &c. in Great Britain, France, and Holland. In 2 vols.

Watts' & Shumell's Questions, or a short view of the whole Scripture History, with a continuation of the Jewish affairs from the Old Testament to the time of Christ, and an account of the chief prophecies that relate to Him, presented in a way of question and answer. By Isaac Watts, D. D.: revised and enlarged, and adapted to modern usage, for Bible Classes and Sunday Schools. First American, from the new London edition.